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Published May 20, 2026

부모주의 · 父母主義 · Parentism, Heavenly Parentism

«Bumojuui (부모주의): The Doctrinal Succession from Brotherism to Parentism in Sun Myung Moon's Late Teaching»

What Is Bumojuui?

Bumojuui (Parentism) is the political-theological doctrine, proclaimed by [Rev. Sun Myung Moon](#) in the late providential period, that the parental order — not fraternal democracy and not class-based communism — is the final and only sustainable form of human society.

The term names both an ideology and a providential age: an “-ism” patterned on the absolute, irrevocable parent–child relation, and the era inaugurated by the Eight-Stage Proclamation (팔정식) of 31 August 1989 and the Heavenly Parentism Proclamation (천부주의 선포) of 1 September 1989.

In the Exposition of the Divine Principle, the parental relation is grounded ontologically in [the four-position foundation](#); Parentism is the political translation of that foundation onto a national and global scale.

This entry argues that Parentism functions in Rev. Sun Myung Moon's late providential teaching not as one political philosophy among several legitimate options but as the ideology uniquely structurally homologous to the restored four-position foundation and the three great rights (장자권·부모권·왕권) — and therefore the only ideological form in which the Kingdom of God on earth becomes politically expressible.

The alternative reading defended below treats Parentism as a moral supplement to democracy rather than its providential successor; the primary corpus, I argue, will not bear that softer reading.

— Sun Myung Moon (207-285, 11/11/1990)

Translation from the Korean original; official English edition not yet verified.

The passage compresses three identifications that govern the rest of this study. Democracy is named not as a regime to be reformed but as a structural form — brotherism — that has reached its providential limit.

Parentism is the form that “remains” once brotherism is passed through. And Parentism is not free-standing: it requires a teaching and a worldview, which Rev. Sun Myung Moon names as Unification Thought and Godism oriented by Two-Wing philosophy.

The bridge to the [Exposition of the Divine Principle](#) is direct: the parental order grounded in the four-position foundation is what political brotherhood has historically lacked and what Parentism restores.

Methodology Note

This study reads the Korean Cham Bumo Gyeong (the principal scriptural compilation of Rev. and Mrs. Moon's words, abbreviated CBG hereafter), the Cheon Seong Gyeong (CSG), and the 1996 English Exposition of the Divine Principle (DP) as authoritative within the Unification tradition, attending to their historical and rhetorical setting.

The aim is doctrinal clarification, not external evaluation. Parentism is a term of the late providential period (post-1989), and accordingly, the bulk of primary evidence is drawn from speeches dated 1989 onward.

Where the official English edition does not yet contain a cited passage, translation is from the Korean original by the author and flagged in the blockquote markup with `data-translation="from-korean"`. A full philological treatment of how 主義 functions across Rev. Moon's neologisms (e.g. 가정주의, 천부주의, 두익주의) lies outside the present scope.

Brotherism Cannot Be the Final Political Form

The opening claim of the doctrine is diagnostic: [democracy](#) and [communism](#) are not opposing systems but variant expressions of the same providential structure — brotherism (형제주의). Both lack a parental center, and both therefore generate competition rather than peace.

— Sun Myung Moon (205-176, 09/01/1990)

Translation from the Korean original; official English edition not yet verified.

The diagnosis is structural, not partisan. Two-party democracy is read as the political shape of the unresolved Cain–Abel relation (CBG 245:154, trans. mine; cf. DP 1996, 209–217 on the dispensation of [Cain and Abel](#)).

Where there is no parent above the brothers, the brothers compete to become the center, which is what elections and party rivalry institutionalize. Communism intensifies the same defect by abolishing even the symbolic parental authority of religion. Both regimes, on this reading, exhaust themselves in fraternal struggle.

I propose that the strength of Rev. Moon's analysis lies precisely in refusing the Cold War framing as a final binary. Communism and democracy are siblings in the providential genealogy; their “war” is the Cain–Abel pattern played out on a world scale.

The resolution is not to choose either brother but to restore the parent who orders both, which is the providential function of Parentism. This re-reading of twentieth-century geopolitics as an intra-fraternal dispute is what makes Parentism doctrinally rather than merely politically distinct.

Etymology: From 父母 to a Political “-ism”

The compound 부모주의 (Bumojjuui) is a deliberate neologism. 부모 (父母, bumoo) is the Sino-Korean word for “parents,” among the most resonant terms in the Confucian relational lexicon: it appears at the head of the Five Relations (五倫), grounds the Classic of Filial Piety (孝經), and stands as the first referent of obligation in the Analects.

To this classical relational term, Rev. Sun Myung Moon appends 주의 (主義, juui) — the standard Sino-Korean suffix for forming political and philosophical “-isms” (cf. 민주주의 minjujuui, “democracy”; 공산주의 gongsanjuui, “communism”; 자본주의 jabonjuui, “capitalism”).

The grammatical move is itself the argument. Standard Korean does not use 주의 with relational nouns; one speaks of [filial piety](#) (효, 孝) as a virtue, not of “parents-ism” as a political doctrine.

By forging 부모주의, Rev. Moon takes what Confucian tradition treats as the most intimate familial relation and elevates it to the same conceptual register as democracy and communism — claiming that the parent–child bond, not the citizen–citizen bond or the worker–worker bond, is the proper ground of political life. The neologism does not merely add an option to the list of political “-isms”; it re-grounds the category.

The same morphological move generates the surrounding cluster of Rev. Moon's late-period terms: 천부주의 (天父主義, Cheonbujuui, “Heavenly Parentism”), 가디즘 / 하나님주의 (Godism), 두익주의 (頭翼主義, “Headwing-ism”), 심정주의 (心情主義, “Heart-ism”), and 참부모주의 (참父母主義, “True Parentism”).

All five share the same logical structure — taking a relational, affective, or ontological category and re-positing it as a political form. Parentism is the most general of the set; the others specify either its theological source (Heavenly Parentism, Godism), its philosophical method (Headwing), its affective ground (Heart-ism), or its concrete embodiment (True Parentism).

The Eight-Stage Proclamation as the Doctrinal Birth of Parentism

The internal-doctrinal development of Parentism falls into three phases, each marked by a datable proclamation. This section establishes when the term enters the corpus and why its emergence is doctrinally non-arbitrary.

Phase 1 — Anticipation (1960s–1988). The substantive content of Parentism is present implicitly throughout Rev. Moon's earlier teaching: that history is the struggle to restore the Cain–Abel relation (DP 1996, 209–217), that the providence requires not merely fraternal reconciliation but the establishment of True Parents, and that democracy as currently practiced cannot resolve fraternal competition.

But the word 부모주의 as a political-theological term does not yet stand at the center of the doctrinal vocabulary; the surrounding terms ([Godism](#), Unification Thought, Headwing Philosophy) carry most of the conceptual load.

Phase 2 — Proclamation (August–September 1989). On 31 August 1989 in Kodiak, Alaska, Rev. Moon proclaimed the Eight-Stage Proclamation (팔정식, Paljeongsik), declaring that the vertical eight stages of restoration (servant of servant, servant, adopted child, illegitimate child, direct child, husband-wife, parents, God) and the horizontal eight stages (individual, family, tribe, race, nation, world, cosmos, God) had been completed in providential indemnity.

The following day, 1 September 1989, he proclaimed Heavenly Parentism (천부주의). The two proclamations are doctrinally a single event: the Eight-Stage Proclamation establishes the foundation, and Heavenly Parentism is the form of life that becomes possible on that foundation.

— Sun Myung Moon (199-097, 02/15/1990)

Translation from the Korean original; official English edition not yet verified.

The watershed metaphor is exact. Before the 1989 proclamations, the age was one of indemnity (탕감); after them, Rev. Moon named the age as one of love-based providence (애원섭리시대, CBG 193:100). Parentism is not an opinion expressed during this latter age but its constitutive form.

Phase 3 — Equation and consolidation (1990–2012). Over the next two decades, Rev. Moon repeatedly identifies Parentism with the other late-period terms, thereby establishing a single conceptual cluster. He gives the doctrine its sharpest eschatological formulation in a sermon collected in the late corpus:

— Sun Myung Moon [Cham Bumo Gyeong](#)

Translation from the Korean original; official English edition not yet verified.

The sentence “the final ideology that appears at the end of history” (역사의 종말에 나타날 최후의 주의) is the decisive eschatological claim of the entire doctrine. Two clauses inside it warrant attention.

First, Parentism is named in apposition with Heart-ism (심정주의) — not as two separate doctrines but as one doctrine viewed from its structural face and its affective face, confirming that Parentism cannot be separated from [Shimjeong](#). Second, the prior age is named “universal brotherism, philanthropism” (만민형제주의, 박애주의), which retroactively places the great humanist universalisms of the modern period — and not merely partisan democracy — within the providential category of brotherism that Parentism succeeds in.

The 1 September 2002 anniversary address in Kodiak, marking the fourteenth year of the Heavenly Parentism Proclamation, formalizes this as the conclusion of the providential sequence of “-isms”: Rev. Moon there states that at the recent gathering centered on True Mother, “Heavenly Parentism” was confirmed as the last ideology — the terminus of the doctrinal sequence (Kodiak, 09/01/2002, trans. mine).

Parentism as the Structural Correlate of the Three Great Rights

This section advances the central structural claim: Parentism is doctrinally non-substitutable because it is the unique ideological correlate of the restored three great rights — the right of the eldest son ([Jangjagwon](#), 장자권), the right of parents (부모권), and the right of kingship (왕권).

Rev. Moon teaches that the Fall destroyed three structural rights at once: Cain seized the right of the eldest son from Abel (the fraternal axis); fallen Adam and Eve forfeited the right of parents (the parental axis); and Satan usurped the right of kingship (the sovereign axis).

The providential history of restoration is, accordingly, a triple recovery, completed in the late period through the True Parents:

— Sun Myung Moon (245-154, 02/28/1993)

Translation from the Korean original; official English edition not yet verified.

The structural homology is precise. Democracy is the political form of the unresolved fraternal axis; once the right of the eldest son is restored — meaning, once Abel reclaims the elder position — there is no longer any reason for the political form of fraternal competition to continue. What “remains” is the form whose center is the parent: Parentism.

The same logic extends through the parental and sovereign axes. The right of parents, restored through the True Parents, requires a political ideology that does not displace parental authority every four years through elections (CBG 596:242, trans. mine, in the user-supplied corpus, where the alternation of party rule is identified as a defect of brotherism, not as democratic strength).

The right of kingship, restored through what Rev. Moon names the Coronation of God's Kingship, requires a political form in which sovereignty descends from above the brothers rather

than oscillating among them. Parentism, alone among proclaimed political forms, supplies that structure.

I argue that this is the doctrinally decisive point. One could, in principle, imagine a Unification political theology in which restored parental authority and democratic procedure coexist — parents at the moral level, democracy at the political level.

The primary corpus does not permit that compromise. Rev. Moon's framing is structural: brotherism and Parentism are forms, and a single political body cannot simultaneously have its center nowhere (brotherism) and somewhere (Parentism). The choice is exclusive.

Parentism Is Godism: The Equation with Hananim-juui

The most consequential late-period move is Rev. Moon's explicit identification of Parentism with Godism (하나님주의, Hananim-juui) — the name he had used since the 1970s for the comprehensive Unification worldview.

In the late corpus, the equation is stated in the most literal possible form, with Rev. Moon switching mid-sentence into English to underline that the two terms name a single doctrine:

— Sun Myung Moon

Translation from the Korean original; official English edition not yet verified.

The equation is mathematical in form, not analogical. Rev. Moon does not say Godism resembles True Parentism or that the two doctrines cohere; he says they are equal. Parentism is Godism, viewed from its political-ideological face; Godism is Parentism, viewed from its theological face. The same doctrine, two names. The mid-sentence shift into English and the bilingual repetition of the term “equal” indicate that Rev. Moon was teaching this identification as a definitive equivalence, not as a rhetorical flourish. The same identity is restated in further late-period addresses:

— Sun Myung Moon (341-016, 12/29/2000)

Translation from the Korean original; official English edition not yet verified.

The equation does three things at once.

First, it grounds Parentism ontologically: it is not a political program arrived at by analysis of regime failures, but the political form that follows from the nature of God Himself, who is in His essence Parent.

Second, it equips Parentism with the affective and ethical content of Shimjeong—the irrepressible parental heart-impulse of love. Parentism without shimjeong would be a paternalist

administrative form; Parentism, as the political extension of shimjeong, is the form of life shaped by parental love operating at every scale.

Third, the equation places Parentism inside the [Headwing Philosophy](#) framework. Two-Wing thought (두익사상) refuses both the left-wing and right-wing ideologies of the modern period, not by compromise between them but by introducing a "head" — a transcendent centre — that orders them as the head orders the right and left hands. Parentism is the name of that head when the political question is asked. Headwing is the method; Parentism is the form; Godism is the source. The three terms are not synonyms but the three faces of a single late-period doctrine.

Practical Dimension: Living Parentism in the Blessed Family

For the Blessed Family, Parentism is not a political program awaiting implementation but a daily form of life.

Rev. Moon teaches that the Blessed Family is the cell of Parentism — the place where the parental order is concretely lived and from which it spreads tribally, nationally, and globally. Several practical entailments follow.

First, the [Blessed Family](#) is the center of its tribe (종족), not one of its competing branches.

The work of [Tribal Messiahship](#) is precisely the work of replacing fraternal struggle within the tribe with parental ordering — the Blessed couple standing as True Parents to the extended family network and absorbing fraternal competition into a single parental embrace.

Parentism at the tribal level is not metaphorical; it is the literal restructuring of the tribe around the Blessed couple as parents.

Second, the practice of [Hoon Dok Hae](#)—the family reading of True Parents' words — institutionalises the parental voice at the center of daily family life. Where television and digital media supply rival centers, Hoon Dok Hae restores the parental word as the authoritative voice in the home. This is Parentism on the smallest scale: a family with a parental center rather than competing media voices.

Third, the [Family Pledge](#) (가정맹세) commits the Blessed couple to live in the model of effective devotion at four expanding scales: filial piety in the family, loyalty in the nation, sage-virtue in the world, and divine-sonship in heaven and earth.

Each scale extends the parental order outward without changing its form. The Blessed Family that lives the Pledge is a small political constitution of Parentism in microcosm.

Fourth, Rev. Moon expressly distinguished Parentism's political form from democratic party politics in the founding of the Family Party (가정당) in the late 1990s and early 2000s.

The Family Party was not intended as one party among others contending in democratic elections, but as the visible institutional sign that Parentism is the integrating form within which all legitimate political differences must be resolved.

Fifth, and at the largest scale, Parentism reframes the founding civic-religious formula of the American republic.

The Pledge of Allegiance to the United States flag describes the nation as “one Nation under God”; Rev. Moon teaches that the providential horizon is not the nation under God but the world under God, and that the form of that world is Parentism:

— Sun Myung Moon [Cham Bumo Gyeong](#)

Translation from the Korean original; official English edition not yet verified.

The reframing is doctrinally precise. The American civic formula “one Nation under God” affirms divine sovereignty but leaves the nation as the highest political unit; Parentism affirms the same divine sovereignty but locates its political expression at the scale of the world.

The collapse of the nation as the ultimate political horizon is not a substitution of nationalism by an abstract cosmopolitanism — it is the rebuilding of a global community on the model of the family, in which the parents' relation to each child is unmediated by national, racial, or ethnic boundaries.

Parentism, on this teaching, is what “one World under God” actually means when the slogan is given doctrinal content.

The civic religion of the American settlement is honored at its source (the acknowledgment of God) and completed at its terminus (the parental form of life applied at the world scale).

Interreligious Resonance

Parentism is in significant part an internal-doctrinal term of the late Unification period, with no exact analogue in other traditions. But the underlying claim — that parental authority is the ontological ground of legitimate political order — has substantive resonance in several traditions and substantive divergence from each.

Confucianism supplies the most direct parallel. Confucius taught that filial piety toward parents (孝, xiao) is the root of all virtue and that political rule should be modeled on the parent–child relation.

— Confucius (Analects 12.11, Legge translation)

The Confucian formulation orders political and familial relations together, with the father–son axis serving as the deepest of the Five Relations. Parentism shares this conviction that political order must be modeled on the parental relation.

The divergence is twofold: [Confucianism](#) orients filial piety primarily upward — the child toward the parent — while Parentism, grounded in shimjeong, places the parental heart that descends to the child at the centre; and Confucianism keeps the parental analogy within the patriarchal-bureaucratic state, while Parentism extends it to a transnational and ultimately cosmic political form.

Christianity offers a different parallel through the Lord's Prayer and the doctrine of God's universal fatherhood. “Our Father which art in heaven, Hallowed be thy name” (Matt 6:9 KJV) addresses God in terms inseparable from political authority — “Thy kingdom come, Thy will be done.” Christian political theology has often acknowledged parental authority as theologically grounded (Eph 6:1–4). Parentism shares the conviction that God's parenthood is the source of all legitimate authority. The divergence is that mainstream [Christianity](#) does not extend divine fatherhood into a positive political ideology distinct from democracy or other regime forms.

Islam also honors parental authority as theologically commanded.

— Qur'an 17:23–24 (Pickthall translation)

The Qur'anic command places parental honor immediately after the worship of God Himself, signaling the theological weight of the parental relation. The divergence is again at the level of political form: Islamic political tradition develops the concepts of khilāfah and imāmah rather than a parental political ideology.

Buddhism in its East Asian forms preserves the parental motif most powerfully in the Avalokiteśvara and Guanyin figures — the compassionate one who hears the cries of all beings as a parent hears the cry of a child. The parental love that descends without measure to all suffering beings is a substantive parallel to shimjeong-grounded Parentism, though [Buddhism](#) develops the parallel within a soteriology rather than a political doctrine.

What makes Parentism distinctive among these resonances is the explicit move to “-ism”: none of the parallel traditions treats parental authority as an ideology in the modern political sense, comparable to democracy or communism.

Rev. Moon claims that the parental relation, having served implicitly as the deep ground of every traditional civilization, must now be raised explicitly as a political form for the age in which civilizations meet on a global scale.

Analytical Synthesis

The thesis advanced in the opening section was that Parentism is not one political philosophy among several legitimate options but the ideology uniquely structurally homologous to the

restored four-position foundation and the three great rights, and therefore doctrinally non-substitutable as the eschatological political form.

The body sections have established three propositions in support: that democracy and communism share a single defective structure (brotherism); that Parentism corresponds point-for-point to the restored rights of the eldest son, parents, and kingship; and that the late-period equation Parentism = Godism = True Parentism grounds the political form like God Himself.

The strongest internal objection available within the tradition is the softer reading I named at the outset: that Parentism is a moral and spiritual transformation of democratic culture rather than its successor as a political form.

On this reading, Parentism would describe the parental quality of leadership, the family-centred orientation of policy, and the dominance of shimjeong over partisan competition — while leaving democratic procedure structurally in place.

The reading has at first sight appeal because it appears to honor both Rev. Moon's affirmations of the providential function of democracy (CBG 304, on democracy as a "transitional means" preparing for the Lord's return) and the practical reality that the Family Federation has not pursued the abolition of democratic institutions in any national context.

The corpus, however, does not finally sustain this softer reading. Three textual observations weigh against it.

First, Rev. Moon's framing is consistently structural, not adjectival: he does not speak of a "parental democracy" but of Parentism as the form that replaces brotherism.

The 1990 watershed claim — that the age of Parentism has begun because the watershed has been crossed — is unintelligible as a description of cultural mood; it is intelligible as a description of providential succession (CBG 199:097, trans. mine).

Second, the equation Godism = True Parentism (CBG 254, trans. mine, in the user-supplied corpus) makes Parentism a metaphysical and not merely an ethical doctrine.

A metaphysical doctrine of the parental ground of political authority is logically incompatible with a political form that locates ultimate authority in the rotating consent of competing brothers.

Third, the structural correlation with the three great rights is point-for-point exclusive: the right of the eldest son being restored means that fraternal competition is over, and a political form whose engine is fraternal competition cannot then be retained as the constitutional vehicle of the Kingdom.

The softer reading is best understood, then, as a description of the pastoral transition during which Blessed Families and the [Unification Movement](#) live faithfully under existing democratic regimes while bearing witness to the parental form. It is not the doctrinal terminus.

The terminus is Parentism as the constitutional form of [Cheon Il Guk](#) — the nation in which sovereignty rests with God through True Parents and descends through the restored three great rights.

What this argument does not entail is also worth naming. Parentism in Rev. Moon's teaching is not authoritarian in the modern sense: it is grounded in shimjeong, which is by definition incapable of coercive imposition. Nor is it a return to pre-modern monarchy, since the parental authority in question is not biological inheritance within a single dynasty but the providential right of the True Parents and their lineage. And it does not entail political quietism: the entire late-period proclamation cycle (Eight-Stage Proclamation, Heavenly Parentism, the Three Great Rights, the [Coronation of God's Kingship](#), the [Family Pledge](#), Foundation Day) is a sustained public-political act of bringing Parentism into visible institutional expression. Parentism is, in the doctrinal voice of the Unification tradition, the form of life that finally accords with the heart of God.

Key Takeaway

- Bumajuui (Parentism) is the political-theological doctrine, proclaimed by Rev. Sun Myung Moon in 1989, that the parental order is the final and only sustainable form of human society; this entry argues it is structurally non-substitutable with democracy because it alone corresponds to the restored three great rights of lineage, parentship, and kingship.
- Democracy is read in Unification doctrine as “brotherism” (형제주의): the political form of unresolved Cain–Abel competition, with two-party rivalry as its visible signature.
- Communism is read as “satanic brotherism” — the same structural defect intensified by the abolition of even symbolic parental authority.
- Parentism was inaugurated by the Eight-Stage Proclamation of 31 August 1989 and the Heavenly Parentism Proclamation of 1 September 1989 in Kodiak, Alaska.
- In the late period, Rev. Moon explicitly equates Parentism with Godism (하나님주의), True Parentism (참부모주의), and Headwing Philosophy (두익사상), making the four terms a single conceptual cluster expressing one doctrine from different angles.
- The Blessed Family is the cellular unit of Parentism: it lives the parental order in tribal messiahship, in Hoon Dok Hae, and in the Family Pledge, extending parental form outward without changing its structure.
- Parentism resonates most strongly with Confucian filial piety and the divine-fatherhood traditions of the Abrahamic faiths, but uniquely raises the parental relation to the status of a modern political “-ism” comparable to democracy and communism.
- Rev. Sun Myung Moon reframes the American civic formula “one Nation under God” as “one World under God” and identifies the doctrinal content of that world as Parentism — completing civic religion at the scale of the family of nations.
- The softer reading of Parentism as a moral supplement to democracy is incompatible with the structural language of the primary corpus; Parentism is the constitutional form of Cheon Il Guk, not a cultural inflection of democracy.

Related Questions

How is Bumojuui different from Godism?

Godism (하나님주의) names the comprehensive Unification worldview in its theological aspect — the conviction that God is the source and center of all reality.

Bumojuui (Parentism) names the same worldview in its political-ideological aspect — the conviction that the parental order is the only sustainable political form. Rev. Moon equates the two in the late period: Godism is the source, and Parentism is the form.

Does Parentism mean the Unification Movement opposes democracy?

The doctrinal answer is structural rather than tactical. Democracy is read as “brotherism,” the providential political form of an age that is now passing. The Movement does not call for the abolition of democratic institutions in any national context but bears witness to Parentism as the form that succeeds them in the Completed Testament Age. The pastoral life of the Blessed Family is faithful under existing regimes while pointing to the parental form to come.

Why is Parentism called the “final ideology”?

Rev. Moon names Heavenly Parentism the last (마지막) ideology because, in his late-period teaching, the providential sequence of political forms terminates with the restoration of the three great rights.

After Parentism, there is no further “-ism” to be proclaimed: the political form has reached its eschatological terminus in the parental order grounded in God Himself.

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